

January 17th, 1908.

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THE NUR AF SEAN

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Vol. XII

LUDHIANA:—January 24th, 1908.

No. 4

Editorial Notes.

*"Whatsoever things are pure,
think on these things."*

The Idul Zuba, popularly known as the Bagara Id (the Cow Festival), has been celebrated with great joy by the Muhammadan world. One of the strangest of all the acts of Muhammad was the institution of this festival. He had professed to abrogate the Jewish ritual and had antagonised the Christian doctrine of Atonement, denying the death and resurrection of Jesus the Christ, and yet, by the adaptation of the sacrifices of the Jewish Day of Atonement, he has witnessed to the doctrine of the Christian Scriptures that "without the shedding of blood there is no remission."

A tradition, on the authority of Ayesha, says that Muhammad said: "Man hath not done anything on the Idul Zuba more pleasing to God than spilling blood; for verily the annual sacrifice will come, on the Day of the Resurrection, with its horns, its hair, and its hoofs, and will make the scale of his good actions heavy. Verily its blood reacheth the acceptance of God before it falleth upon the ground, therefore, be joyful in it. (Mishka', Book iv, chap xlii. Sec.2.)

Muslims generally believe the festival to be connected with the story of Abraham's Trial, when he laid his son Isaac (Muslims say Ishmael) upon the altar as a sacrifice to God. There is, however, nothing in the Qurán to justify such a notion. Even with this Mus-

lim rendering of the story, the thought of substitution of a ram for the human victim is maintained. The Muslim account is that when Abraham had struck several times at the throat of his son, without being able to kill him, Ishmael suggested he should bindfold himself with his scarf. Abraham then blindfolded himself and, with *Bismillah* on his lips, he drew the knife across the victim's throat. But Gabriel had exchanged a sheep for Ishmael; and, when Abraham had uncovered his eyes, he saw the sheep slain and Ishmael standing behind him. The Bible story is more graphic but very like this. The victim, however, was Isaac, not Ishmael. In both, we have a beautiful symbol of "the Lamb of God which taketh away the sin of the world." Would that the Muslim might come to see the fulfilment of this and other scripture symbols in Him of whom John the Baptist said, "Behold the Lamb of God"; and of whom John the apostle wrote; "I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom, and strength and honour, and glory and blessing." And again "they sung a new song, saying, * * * thou wast slain, and hast redeemed us to God by thy blood out of every kindred, tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the Earth."

Thousands have rendered unto God the sacrifice of thanksgiving and praise for the copious showers which have been poured out upon the whole of North India. The fear of a great famine has flown away like the mists of the morning. Suffering there may be, and doubtless will be, among the poor; but the dread spectre of death by starvation has departed. How wonderful the power of God! A single day has changed the whole aspect of nature. We have had beauty from ashes and life from the regions of death.

A mighty outpouring of God's Spirit would accomplish a similar change in the spiritual aspect of the whole world. The most portentous clouds of darkness and unbelief, the multitude, who only seem to be strong to do evil, would be converted to become clouds of blessing and a great multitude strong to do good. Shall we not pray for these showers of blessing?

We are exceedingly sorry to learn that our most worthy Lieut. Governor, Sir Denzil Ibbetson, must lay down the insignia of his office and retire to the homeland, because of serious illness. We would extend to him and to Lady Ibbetson our very sincere sympathy, and the wish for a safe and comfortable voyage, and the hope that recovery of health may yet be possible.

The Annual Tournament between the High Schools of the District has been brought to a close. The weather was very unfavourable and all were glad when the end came.

We promised our readers some account of the closing address of the Moderator of the Presbyterian Assembly, lately held in Calcutta, and we have now the pleasure of announcing that we shall print the whole address in four sections. An Urdu translation will also be made and will appear shortly. The reading of this address, cannot but be of great profit to every Indian Christian.

CLOSING ADDRESS

OF THE HON. SIR ANDREW FRAZER,
K. C. S. I.

*Moderator of the Indian Presbyterian
General Assembly.*

FATHERS AND BRETHREN,—I have again to thank this General Assembly for the high honour which it has conferred on me in calling me to this Chair. I accepted this office with diffidence; for I did not feel that I was worthy of it or capable of discharging its duties. You have by your kindness and courtesy throughout our meetings assisted me fully; and the memory of this Assembly will on this account, as well as for other reasons, be pleasant and sacred to me so long as memory remains. While I accepted the honour with diffidence, I accepted it also with great pleasure, because I regarded the invitation as an indication of your conviction of the deep love that I have for your Indian Presbyterian Church, and because I did not feel disposed to decline to comply with her call to service.

It is thirty-six years since I came to India from Scotland where I had been brought up in the old Free Church of Scotland, being admitted to the membership of the Church by the Rev. Dr. John Bruce of St. Andrews; and when I left for India I was a member of the Barclay Church, the minister of which was then the Rev. Dr. James Hood Wilson. I came to India with a great love for Scotland and for the Scottish Presbyterian Church. I was proud of the history of Scotland and proud of the influence which the Scottish Church had had upon that history. As was only natural, I was proudest of all perhaps of the Free Church of Scotland, which my father, then a licentiate of the Church, had joined at the disruption, and to whose cause, at that time of trial and self-sacrifice, my mother had given even the medals she had won at school.

I believed then, as I believe now, to quote the words of a recent historian of Scotland, that "the courage and the steadfastness which kept the remnant faithful to the principle of Establish-

ment, and accepted the only terms upon which," in their opinion, "Establishment was constitutionally possible, were qualities which deserved well of their country." The hesitation and deep regret with which Dr. Bruce, and not a few others, had taken part in the disruption, and the spirituality and loftiness of character which characterised some of those who adhered to the old establishment, had always made a deep impression on my mind. But I believed then, as I believe now, that, to quote the words of a modern historian, who is neither a Scotsman nor a Presbyterian, "Opinions may differ as to the necessity or the propriety of the secession—as to its effects upon the history and the character of the Scottish people since that time; but there can be no difference of opinion as to the spirit of self-sacrifice in which the step was taken." The disruption has always seemed to me only another illustration of the determination of the Church of Scotland to stand for freedom of conscience, of the unselfish love of her members, and of the great influence for good which she has consequently had on the whole history and character of the Scottish people. To me it is a subject of regretful wonder, though not altogether inexplicable in view of the circumstances into which Scotsmen are brought in India, especially in regard to the defective supply of Presbyterian ordinances, that so many of them forget here the Church of their fathers.

Not many years after arriving in India, I was brought into connection with the Nagpur Mission of the old Free Church of Scotland, of which the principal missionaries then were the late Revd. John Cooper and the Revd. David Whetton. The cordial welcome given to me by these missionaries, when I was posted to Nagpur about six years after coming to India, the filial affection which I learned to entertain for Mr. Cooper, and the fraternal regard which I had for Mr. Whetton, proved of the greatest advantage to me in many ways which I need not pause to describe. Soon after coming to Nagpur, early in 1877, I began to take a great interest in the mission work which these missionaries were doing; and just over twenty years ago I was ordained an Elder of the Native Church,

with which I had for some time been connected as a member.

Here I found fellowship in Christian thought and work with an Indian Pastor, the Revd. Mr. Timothy, whose successor, the Revd. Mr. Bhujwaji, is a member of this Assembly, and with a Kirk Session composed (except for the Scottish missionaries and myself) of Indian members. As at home, so in Nagpur, the congregation was divided among the Elders into districts according to locality; and each district was given to the charge of two Elders, who were expected to know and visit the members of the congregation resident within the area of the district. I shall always look back with the greatest pleasure, and with great thankfulness, to the work that I had to do with my fellow Elder, an Indian of gentle and unobtrusive piety, for whom I have always had a great regard.

The visit that I paid in their own homes to the Indian Christians, some of them occupying good positions, some of them very poor, brought me into contact with Indian Christian life in a manner which would otherwise have been impossible, and produced in my heart and mind a great esteem and affection for the Indian Christian Church. It was also a great lesson to be even a member, and a great lesson to be an office bearer, in a Church where Indians and Europeans confess one Lord and work together for the advancement of His cause. Surely, if there is anything that must conduce more than another to the union of East and West, to the appreciation of our common humanity, to the realisation of the greatness of the things which Europeans and Indians have in common and the comparative insignificance of the things in respect of which they differ, and to co-operation and mutual respect between the races, it is that religion "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all." Who shall say that the Church should not have as great an influence on the history of India, as she has had on that of Scotland?

I am persuaded that the influence which this experience has had upon my life in India, and upon my association not only with Christian In-

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dians but with those who are non-Christian, has been of the highest value; and it is not because I imagine reminiscences of mine can be of very great interest to you that I mention these things, but because I desire to state how strongly I feel the special necessity in this country of uniting Christians of all races in true fellowship of faith and work. I believe that the Church in India will commit a blunder, which will not only injuriously affect her interests, but also grievously affect her spirit and attitude, if she fails to include within her membership Europeans and Eurasians and Indians who are loyal to the Master whom she serves. I shall return briefly to this subject again. I have aimed in these remarks to indicate how my views on this question have taken shape from the lessons of my own experience.

To be continued.

SPIRITUALIZING HINDUISM.

The endeavor of Mrs. Besant and the Theosophical Society to re-state Hinduism in terms of modern knowledge and to impart something like morals and spirituality to that decayed religion is a striking illustration of the insufficiency of the old faith. It is probable that we shall hear less from the opponents of Christian missions about the wisdom of leaving Oriental peoples to the beliefs in which they have lived so long, since Hindu reformers like Swami Vivekenanda, and English Orientalists like Mrs. Besant agree in the attempt to re-vitalize a dead religion. It has been a favorite argument of those who have objected to Christian missions that the religions of the nations are adapted to their minds and modes of life, and that it is foolish to disturb their faith by the proclamation of a new one. But even the Theosophist now finds that there is nothing of genuine life in Hinduism. The attempt is made to clothe its ancient ideas in modern garb and particularly to infuse into it something of the morality that it has ever lacked. To us the attempt of the Hindu reformer and of the Theosophist looks like the strongest possible argument for the most earnest preaching of Christianity in India.

Moreover, the appreciation of the necessity for purifying and elevating

the popular religion, on the part of Vivekenanda and Mrs. Besant, is itself a consequence of the presence of Christianity in India. This is well stated by Rev. M. Macnicol a Church of Scotland missionary, in the "Hibbert Journal." He says of the differing, yet allied movements of the reformers, "In the earnest propaganda that centers round these two remarkable personalities, one Indian, the other English, the unbiased student can not fail to see that hostile as both movements are to Christianity, they are largely debtors to its influence and products of the moral ferment it creates." There has, perhaps, never been a more striking illustration of the Saviour's words concerning the impossibility of putting new wine into old bottles. The interesting thing about the present attempt to spiritualize Hinduism is that it is made by those who are themselves opposed to Christianity and who would deny that they are teaching Christian morals or seeking the Christian spirit save as these are representative of a universal spirituality. Nevertheless that is what they are attempting, and they are doing so because Christianity has initiated the impulse and demonstrated the absolute need. The outcome of any such attempted reformation or regeneration of such a religion as Hinduism can be nothing else than the renewed demonstration of the need for Jesus Christ in all men, and for the renewing work of the Spirit of Almighty God.

This modernization of the old religion, then, is both a resistance and a help to Christianity. It replaces the older frank idolatry with a modern unbelief hardly less bitter, but it draws its morals from the one religion of Jesus Christ. It is to be welcomed by the Christian, but only in such sense as to stir him to a far more zealous preaching of the true Gospel in India and everywhere. It is a new confession that men have lost their knowledge of God and it is in Jesus Christ alone that they can find him. It is the Christian's business just now to see that the Theosophist reformer is setting an example of religious teaching that must be followed with a higher faith and a purer morality.

The Presbyterian.

THE SIZE OF THE UNIVERSE.

Electricity travels at the rate of one hundred and eighty thousand miles a second. If we could board an electric current and journey at its speed, our train would require eight minutes to reach the sun.

A short enough trip but to Alpha Centauri, the nearest fixed star, would be a longer trip. Our train would travel four years ere we arrived at Alpha station.

There are other fixed stars which, going at the 180,000-mile-per-second rate, we would only reach in a 2,000-year journey.

And still farther on lie those black and horrifying chasms, the interstellar spaces, which contain stars we know not how far distant, for our telescopes are too weak to reveal them to us.

The *Paisa Akhbar* of Lahore writes:—The *Tarjuman*, a Crimean Moslem Journal proposes the holding of a Pan-Islamic Conference in Cairo next Sept. The editor of the journal one Fazil Ismail, is at present in Egypt, and intends to travel throughout the world to popularise his idea.

A CANOPY OF LOVE.

I say to thee, do thou repeat
To the first man thou mayst meet
In lane, highway, or open street
That he and we, and all men, move
Under a canopy of love,
As broad as the blue sky above;
That doubt and trouble, fear and pain,
And anguish, all are shadows vain;
That death itself not remain;
That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be
led:

Yet, if we will our Guide obey,
The dreariest path, the darkest way
Shall issue out in heavenly day.

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

RICHARD C. TRENCH.

TELEGRAMS.

London, January 18.

Sir John Lawson Walton died from double pneumonia, and was only ill one day.

London, January 19.

It is understood that Sir W. Robson will become Attorney-General, and Mr. Rufus Isaacs Solicitor-General.

London, January 18.

Five hundred men and women attacked twenty police who were escorting a process server named Craggs at Galway. The party was severely handled and rolled in the mud and a police inspector was severely cut on the face. The processes were torn up.

At Carrick-on-Shannon session ejectment decrees were granted against three hundred tenants on the La Touche estate in Leitrim for refusing to pay rent unless the landlord sold the lands on their terms.

Ranjitsinhji has rented Shillinglee Park in Sussex for a year.

Japan persists in her refusal to allow China to build a railway parallel to the South Manchurian line, on the ground that it would constitute a violation of the Peking Treaty.

Japan threatens to arrest work if it is begun.

Advices from Jeddah state that the Hajj has finished.

It is reported that the average number of deaths from cholera among the pilgrims has been 200 daily.

London, January 20.

Lord Curzon has been elected an Irish Representative Peer, it is understood by a considerable majority. The figures will be published in the *Dublin Gazette* to-morrow.

Reuter's Jeddah correspondent says that cholera is increasing and that there are now 500 deaths daily.

The Japanese budget shows postponements in various navy, army and other expenditures, and an increase of taxation of eleven million yen to place the finances in a sound position.

It empowers a loan of thirty-nine millions for reproductive works.

The German Colonial Society offers a prize of three hundred pounds for a cure for the Tsetse infection.

The police at Rio de Janeiro report the discovery of an Anarchist plot to destroy a portion of the American squadron.

Persia having requested the assistance of French officials to reorganise the finances, M. Bizet Inspector of Finances, has been appointed with the title of Financial Adviser.

Italian reinforcements have reached to Lugh and found that the Abyssinians had retired to Karanule. Other reinforcements have been sent to Berbera.

Bombay, January 20.

Sir George Clarke has invited a further

deputation of native editors to visit the Parel laboratory this evening in continuance of the campaign for popularising plague prophylactic in the Bombay Presidency. The campaign appears to be making real headway.

Karachi, January 20.

A remarkable escapes of prisoners is reported from Hala in the Hyderabad (Sind) district.

It is stated that on the 15th instant, about noon, eight prisoners came up to the outer gate, forced it open, seized the rifles and cartridges in the charge of the sentry, shot him and another sepoy down, and then bolted firing in different directions. As they proceeded over the plain they met a *mukhtiar-kar's* peon on horseback and fired at him, but fortunately missed. The police have gone in search of them. The police will be seconded by a small military force from Hyderabad.

The sentry who was shot is in a precarious condition.

London, January 21.

The death of Sir John Lawson Walton has revived the rumours of Cabinet changes.

It is reported that Mr. Herbert Gladstone will be made a peer, and that he will be succeeded by Sir W. Robson, with Mr. Rufus Isaacs as Attorney-General and Mr. Samuel Evans as Solicitor-General.

The Liberals, however, are apprehensive regarding the possibility of a Labour candidate contesting Mr. Evan's seat, in view of the Mid-Devon result, which has stimulated the interest in the pending elections at Worcester and South Leeds.

The *Dublin Gazette* announces that Lord Curzon was elected a peer by a majority of votes, and also mentions, in view of the fact that Lord Curzon was never registered on the roll of peers entitled to votes, that Lord Ashdown, who is so qualified, was next highest on the list.

The figures are not given, and the form of the announcement is apparently in view of the possibility of a technical objection to Lord Curzon.

There are now two thousand French troops at Rabat and in the vicinity.

A despatch from St. Petersburg states that the correspondent of the *Bourse Gazette* telegraphs from Baku that the Turkish troops on the Persian frontier have been ordered to mobilize and the reserves will be called out.

A telegram from New York states that three Italians have been arrested at Rio de Janeiro. They are suspected to be members of a band of anarchists.

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